

# RELIGIOUS INFORMER.

ENFIELD, N. H. PUBLISHED MONTHLY BY EBENEZER CHASE.

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Letters must be directed to Ebenezer Chase, P. M. Enfield, N. H.

V. No. 11. SEPTEMBER, 1824. Whole No. 59.

## FOR THE INFORMER.

of a letter to the editor, from Br. N. M. Clark, dated Gibson, Pa. Sept. 6th, 1824.

BROTHER CHASE,

Having been favoured with the interesting news, which often graced the pages of your Informer, we feel desirous to be favoured with a continuance of the same, and would be glad, if we were able, to furnish you with something interesting from these quarters; but ours is a cup of pure. We have seen Zion's cause flourish in these parts, even now the Lord is visiting some branches of this section in great mercy. Saints are rejoicing, sinners are being reclaimed, and backsliders are returning, and Satan's kingdom is suffering loss. Yet he, who goes about as a roaring lion, devouring whom he may devour, often roars against the lambs of the Redeemer; but the good shepherd has yet (in a great degree) kept them in his arms.

Our yearly meeting was holden in this town on the 4th and 5th of Sept. Elders' conference the 3d. The main part of our proceedings was as follows:

Friday Sept. 3d. The members of Elders' conference belonging to this yearly meeting, together with visiting brethren from other places, met in Gibson for Elders' conference, and after opening by prayer and praise,

1st. Chose Elder Edward E. Dodge, Moderator.

2nd. Chose Br. Nathan Maxson, Clerk.

3d. Attended to requests of the churches, and by their request renewed the license of Br. Elnathan Baker.

4th. Renewed the license of Br. William E. Robinson. After attending to a few other questions, adjourned the Conference till the Friday preceeding the first Sunday Sept. 1825, to meet in Windsor, N. Y.

Saturday and Sunday we attended to meeting for worship. Besides the evening meetings, we had four discourses delivered from the stand, by visiting brethren from Owego Q. M. two by Elder E. E. Dodge, one by Eld. Asa Dodge, and one by Eld. Amos Daniels. The discourses were solemn, the audience attentive; the exhortations weighty and melting; and indeed it was a time of refreshing from the presence of the Lord. NATHAN MAXSON, Clerk.

N. B. This yearly meeting consists of one Elder by the name of Daniel Chase, living in Windsor, N. Y. two licensed Preachers as before noticed. E. Baker resides in Gerson, Penn. Wm. E. Robinson in Greenfield, Penn. churches, and about one hundred and forty members.

N. MAXSON, Clerk.

FOR THE INFORMER.

*Copy of a letter to the editor from Elder Josiah Farwell, dated at Durham Me. Sept. 6th, 1824.*

*To the Brethren scattered abroad, GREETING.*

BELoved BRETHREN,

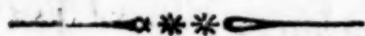
I think I can say that the love of holy religion and precious souls still stimulates me to run in the way of God's commands. Pure religion looks very inviting to my soul, and the further I trace the divine stream toward the fountain the sweeter the water. My soul has of late taken fresh encouragement to follow the Lord, to die to the flatterings and frowns of the world, to love God, brethren, friends, and enemies, to be little in our own esteem, and to eye the glory of God in all we do, is the way to be useful.

This proves a year of release to many souls in the interior of Maine. The work of which I gave you some account in Vassalborough, proved refreshing, and the fruit is comforting. In the lower part of the town, the Congregational brethren have enjoyed an old-fashioned reformation. They went from house to house to pray, and upwards of 100 have hopefully shared in the work.

in Dixmont and towns contiguous, more than 100 have added to the Free brethren.

In Lisbon, not far from 60 have been added to the Calvists, Methodists, and Free brethren. In Brunswick, Ipswell, and this town we enjoy reformation. The prospect here is encouraging. May the Lord spread the good work, till millions shall rejoice in its blessedness.

JOSIAH FARWELL.



FOR THE INFORMER.

*Extract of a letter to the Editor, from Eld. John Sleeper, dated Athens, O. Sept. 29th, 1824.*

BROTHER CHASE,

I have one opportunity more to write to you of our situation in this vicinity. It is with a cup of mixture of grief and joy, that I take my pen to inform you of the goodness of God, through all the windings of satan.

Our Quarterly Conference commenced on the 24th inst. After a long and painful struggle, the Good Shepherd made his appearance in the midst. At the close of the conference, a shock of the Holy Ghost was felt, and the union strengthened, in token that the victory was won, through faith in the Redeemer.

In our Quarterly Meeting there was a glorious time of out-pouring of God's spirit, although the reports from the churches were not so pleasing as hath been before.

The Lord made his appearance for the deliverance of the poor sinner and several backsliders; so that our meeting was crowned with the presence of the Lord. Our number in the three churches, exclusive of Scioto, is 61. Six have been rejected, two withdrew, one died, and several removed and were dismissed, but, glory to God, a few added. I have not been able to attend but a very few meetings since last January, on the account of my health. I have had a long and tedious attack of the fever. Brother Brown had but little time to preach for doctrine, as it has been very sickly. He has ridden day and night to visit the sick, and our enemies have taken that advantage to overthrow our society; but, glory to God forever, there is no weapon formed against Zion shall prosper. So we feel well able to overcome through the blood of the Lamb and the word of our testimony, and to go up and possess the promised land.

JOHN SLEEPER

## ATHENS QR. MEETING.

*Minutes of the Freewill Baptist Quarterly Meeting, held  
Alexander, Athens Co. State of Ohio, Sept. 25, 1824.*

<i>Churches.</i>	<i>Messengers.</i>	<i>No. of Mem.</i>	<i>When con- stituted.</i>
Alexander,	John M. Chase,	32	June 1822
Morgantown,	Elias Jones,	16	Dec. 1822
Columbia,	Daniel Romine, Jere. Carpenter,	13	Dec. 1822

The following are the Elders: J. E. Brown, Rutland Meigs Co. J. Sleeper, Alexander, Athens Co. J. Carpenter, Licensed Preacher, Columbia, Meigs Co. and Daniel Romine, Licensed Preacher, Morgantown, Gallia Co. Ohio.

Met in Quarterly Meeting, Sept. 25, 1824, at the dwelling house of John M. Chase, in Alexander. After opening the meeting by prayer, chose Brother Daniel Romine *Moderator*, then called for the messengers from each church. Alexander Church states that since last Qr. Meeting, they have had good seasons and feels encouraged to press Morgantown by letter, states, that it has been a low time but that they have taken encouragement for the kingdom and requested help as laborers in the vineyard. Columbia church, messengers state that the Lord is carrying on his work with them.

Proceeded and chose a committee of five members, Amos Carpenter, Elias Jones, Parker Sleeper, George Romine, and Aaron W. Cumber, to correspond with the conference, to examine the papers, and answer the request of the editor of the *Informer*, respecting the communication from Elder Aaron Hatch.

Our next q. m. is to be holden at Columbia, on the Saturday in January next.

Sunday, meeting opened by prayer, and after several weighty exhortations, Eld. J. E. Brown delivered a weighty sermon from Rev. xii. 1, 2, followed by Elder J. Sleeper from Rev. xvi. 13, and was very weighty, as much so as ever heard in this place. One sinner was converted, and a number of backsliders returned home to their father's house.

We feel to request the preachers to come and visit us from the east, for our necessity is very great. Our enemies are very thick, and we want help, if possible, for our hearts are enlarged for the prosperity of Zion.

DANIEL ROMINE, *Moderator.*

TIMOTHY SMITH, *Clerk.*

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NOTICE.

It will probably be remembered, that a notice was published in the August Informer, [page 127,] that Elder Aaron Hatch had written a lengthy letter, stating that certain communications from Br. Selah Barrett were incorrect, &c.

I would hereby inform the public, that a copy of Elder Hatch's letter to me, was obtained and examined by the Elders' Conference, holden at Alexander, Ohio, Sept 24th, 1824, and also that the communications from Br. S. Barrett were examined, and it was agreed, that Br. Barrett's communications were correct; and that it was feared, that Elder Hatch wrote through prejudice, and is not friendly to the Free Baptist connection, but their enemy.

The communication here referred to, was signed in behalf of the Elders' conference, by JOHN M. CHASE, *Moderator*, and JEREMIAH CARPENTER, *Clerk.*

EDITOR.

P. S. By the communications, it appears very desirable that some preachers should visit those parts. Should any feel their duty to go, they can enquire for Elder J. E. Brown, Rutland, Meigs Co. O. Eld. J. Steeper, Alexander, Athens Co. or Br. J. Carpenter, Columbia, Meigs Co. either of whom will introduce them to the brethren.

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MINUTES

Of the Vermont Yearly Meeting, holden at Strafford, in the year of our Lord one thousand eight hundred and twenty-four.

After addressing the throne of grace by prayer we proceeded to organize the meeting by appointing Elder Nathaniel King, *Moderator*, and Elder Ebenezer Chase, *Clerk.*

Eld. Ebenezer Scales of the state of Maine reported that the Edgecomb Y. M. was holden in the town of Wilton, Me. the 1st Saturday and Sabbath in Sept. last, in which they enjoyed a good season. The reports from the quarterly Meetings were that general union abounded, and revivals in some places.

Elder Chase reported that a new Y. M. had been formed in the state of Ohio, as published in the Informer page 156.

The reports of the q. m's, belonging to this Y. M. are as follows:

Strafford q. m. held its last meeting in the town of Northfield, Vt. on Saturday and Sabbath following the Wednesday in August last, in which they enjoyed a good season. The reports from the churches were in general rather low, but some revivals in some places. Twenty-eight had been added to q. m. during the last three months.

Wheelock q. m. reported by Eld. Jonathan Woodman that they enjoy good seasons generally. The work of the Lord has been glorious in that q. m. the year past. About 400 have been hopefully converted during the past year. Two churches have been added to the q. m. making the number of churches 17. A particular request from this q. m. is that laborers should come among them.

Huntington q. m. reported by Elder Samuel Webster, that they have been in a low state generally; but of late there appears to be a rising. A reformation has broke out in the towns of Enosburg and Bakersfield.

At their last Qr. Meeting, they enjoyed an unusual good season. At the close of the meeting four persons came into the broad aisle, and kneeling down, requested to be prayed for, and glory to God, three of these were hopefully converted. They attended to the communion of the Lord's supper, and enjoyed a good season.

One church has been added, making their present number of churches 12. During the past year, God has raised up three young men, and committed to them the treasure of the gospel, who labor faithfully in his vineyard.

Elder Ziba Woodworth rose and bore witness to the above with some additions, which were truly refreshing.

Farmington, Me. q. m. sent a short epistle to the Y. M. with Eld. Scales as their messenger, who brought good tidings, informing us that general union is enjoyed in the churches. This q. m. has set off a new q. m. in January last consisting of 7 churches. This Qr. Meeting consisted of 23 churches.

The report from Parsonsfield q. m. by Eld. Samuel Bank is, that the q. m. is in a very prosperous situation. The number of churches belonging to this meeting is 10. Joseph Davis of Effingham has been ordained to the work of the ministry the past year, and is useful.

Gorham and Montville Quarterly Meetings are also in a prosperous state, well united, and happily engaged in the

se of God, as repeated by Eld. Burbank. Other q. m's, Me. no reports.

#### NEW-HAMPSHIRE.

New-Durham no report. Sandwich, generally united but general revivals.

Weare, q. m. reported by Eld. T. Morse that they are in good fellowship with one another, and no division exists among the churches. Some revivals in some places. Eld. Chase gave some account of the revival in Enfield, N. H. The number of churches 12. The messengers from the m. were Elders T. Morse, D. Harriman, D. Smith, and Chase.

Eld. Morse was appointed by the Y. M. to visit and labor in the Wheelock q. m. and that he receive the approbation of this Y. M. accordingly.

Eld. T. Morse was chosen messenger to the Y. M. to be held at Parsonsfield, Me. on the 1st Saturday and Sabbath in November next.

Voted to hold the next Vt. Y. M. at Tunbridge, Vt. on 1st Saturday and Sabbath in Oct. 1825. Elders Conference the Friday preceding at 1 o'clock, P. M.

Voted to close the meeting of business.

Sabbath morning met at 9 o'clock, A. M. Opened by prayer and singing after which Ebenezer Scales, from the State of Maine, read for a text the 133 Psalm. "*Behold how good and how pleasant, &c.*" This discourse was very instructing and interesting.

In the afternoon, Elder Jonathan Woodman preached a very solemn, instructing, and profitable discourse, much to the satisfaction of the people present.

Thus the yearly meeting ended leaving an impression that the seed sown at that meeting will spring up into ever-lasting life.

EBENEZER CHASE, Clerk.

#### REVIVALS.

In the Columbian Star of the 14th Aug. there are several interesting extracts from letters, giving some particulars of several interesting revivals of religion in Virginia and North-Carolina. One of these states, that more than two hundred had been added to the Baptist churches in, and near Stevensville, King and Queen Co. (Virginia.) and that the writer was at a late baptizing on the Rappahannock.

river, at which ninety-one were buried in Baptism as Jesus was in Jordan. Another states that upwards of four hundred had been added to the Baptist Churches, in Bertie County, (N. Carolina.) In both these places, the work of grace, seems to be still going on. In the last we said, that there are seven ministers engaged in this work and have as much employment in preaching a precious Saviour to perishing sinners, as they can do both night and day. We give the following extract nearly entire, it is dated Goochland (Virginia) July 28. "The revival taken notice of some time ago in the Star, still goes on in Licking church, and it may not be uninteresting to some of the readers of that paper, to be informed of the manner in which we spend our Sabbaths. At 9. A. M. we meet at the water side where in the presence of hundreds, the ordinance of baptism is administered. At 11, worship commences in the meeting house, which is crowded with attentive hearers. After sermon, the young converts are seated by themselves, when they are exhorted to continue in the grace of God, and the nature of church fellowship being enforced we sing these words,

"Come in thou blessed of the Lord,  
Enter in Jesus' precious name,  
We welcome thee with one accord,  
And trust the Saviour does the same,"

During which every member gives them the right hand of fellowship. It is truly affecting to see the aged people, who have long prayed for the conversion of their children, welcoming them in the church of the living God, to be as they have been, "living stones, built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices acceptable to God by Jesus Christ."

During the intermission, we have a conference meeting where all inquiring the way to Zion, have an opportunity of receiving instruction, and those who have been converted relate their experience. I preach again in the evening in the meeting house, which is nearly thronged, and dismissed about the going down of the sun. Sometimes, however, from the number of distressed souls coming forward, soliciting an interest in the prayers of the Lord's people, it is dark before we break up. Who will not say that one of these days is worth ten thousand spent in pleasurable

We have besides four or five week meetings, which are well attended. The number baptized in all is about sixty. Many are still however under deep concern. All this we consider as the fruit of fervent prayer for twelve months back by this church. How much are those enemies to themselves who live in supineness and forgetfulness of God? Who goeth a warfare in his service at their own charges? "They shall prosper that love Zion, says God, who cannot lie."

*R. I. Baptist.*

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DEATH.

Ninety years hence not a single man or woman that is now twenty years of age shall be found! what a melancholly truth! But truth it is—a stubborn fact. And what is still more melancholly, many, very many of the lively actors on the stage of life, at the present day, shall make their exit long ere ninety years 'have rolled away.'—Ninety years! could we be sure of ninety years, what are they? "A tale that is told"—a dream, an empty sound that passeth on the wings of the wind away, and is forgotten. Years shorten as man advanceth in age; like the degrees in longitude, man's life declineth as he travels toward the frozen pole, until he dwindles to a point, vanishes forever. Is it possible that life is of so short duration! While ninety years destroy all the golden names over the doors, in the cities and towns of this flourishing country, and place new ones in their stead? Will all the blooming beauties, who now appear more than mortal, fade and disappear in ninety years to be powdered in dust and ashes? Alas, it can, and most assuredly will be so. "Ninety years," says death, grinning a ghastly smile 'do you think I am going to starve ninety years? Not I? This very day, before the sun reaches 'the margin of the west,' thousands of belles and beaux, besides numerous old men and babes, shall be sacrificed to feed, not to fill my ever empty maw."

Could any one who has died within a few months past, rise and come into our cities fifty years hence, what alteration would he find? Should he inquire for the men and women of note at the present day, a single word might answer a thousand of his questions: Where are Mr.\*\*\*\*, Mrs.\*\*\*\*, &c. &c. DEAD! and scarcely can it be remembered that they ever lived.—Among the tombs where I frequently wander to find wisdom, I find but few who have survived sixty years; where I have found one who has weathered three score, I have mourned over ten who never saw twenty summer suns. Melancholly consideration! Human life what a bubble! at most a fleeting shade! Even while I write, the clock tells me I am one hour nearer the grave; that while I am poring over the epitaphs of the silent dead, I am hastening to join them in the dark sleep of oblivion!

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POPISH DEVILS DETECTED.

*Extract of a letter from Barcelona, Spain, dated June 19, 1824.*

A singular occurrence has taken place here, in a village called Ardes, near Hostairich, about twelve leagues from Barcelona. A constitutionalist being at the point of death, his brother called on the curate

and requested him to come and administer the sacraments. The curate refused, saying—"your brother is a constitutionalist, that is to say, a villain and impious wretch; and an enemy to God and man—he is damned without mercy, and it is therefore, useless for me to confess him!" "But who told you that my brother was damned!" "Who told me?" replied the curate, "why God himself!" "What," cried the astonished Spaniard, "has God spoken to you?" "Yes," answered the curate with assurance; "God spoke to me during the sacrifice of the mass, and told me that your brother was damned to all the devils." It was in vain that the brother had reiterated his intreaties, the curate was inexorable. A few days after, the constitutionalist died, and the brother returned to the curate to beg of him to perform the funeral ceremony on the body. The curate refused, saying, "the soul of your brother is now burning in hell, as I told you before. It would be in vain for me to take any trouble about interring his body, for during the night the devils will come and carry it away, and in forty days you yourself will meet with the same fate." The Spaniard not giving implicit credit to this diabolical visit, watched during the night by the body of his brother, with his pistols loaded. Between twelve and one o'clock a knock was heard at the door, and a voice exclaimed—"I command you to open, in the name of the living God;—open, if not, your instant ruin is at hand." The Spaniard refused to open, and shortly after, he saw enter by a window, three able bodied devils, covered with skins of wild beasts, having the usual quantity of horns, claws, and spiked tails, who set about carrying the coffin containing the body. Upon this the Spaniard fired, and shot one devil dead. The others took to flight—he fired after them, and wounded both, one of whom died in a few minutes and the other escaped.—In the morning, when the people went to church, there was no curate to officiate, and it was shortly after discovered, on examining the two defunct devils, that one was the curate and the other the vicar—the wounded devil was the sacristan, who confessed the whole diabolical proceeding. This singular case is now before the criminal tribunal of Barcelona.

[*Philadelphia Freeman's Journal*,

#### A RECEIPT IN FULL,

It is a general practice, among people in trade, to examine their books and settle their accounts from time to time, that they may see whether they are going forward or backward.—This is very right.

There is however a certain Creditor, who has a world of Debtors, and an immense demand on each of them. You, my dear reader, are one of them. Some of these debts have been standing more than three score years and ten. Yet, strange to say, the debtor might have had a receipt in full, but they would not!

Sins, in Scripture, are called *debts*; and it may be said to you as to one of old, "How much owest thou unto my Lord?" (Luke xvi. 4.) For sins committed—duties neglected—sabbaths profaned—ordinances undervalued—mercies abused—providences unimproved—warnings slighted—time squandered—goods wasted—talents turned against their rightful owner—and the Scriptures, the soul, and the Saviour neglected.—My dear reader, this is *your* awful case, if you are not born again, if you are not a *real* Christian. You are overwhelmed with a debt to God, which you can never pay. You are every moment liable to be

arrested by death, and cast into that prison from whence you can never be released, till you have paid the uttermost farthing. (Matt. v. 26.)

Now there is a way, and only *one* way, in which you can be set free from this enormous debt.—“God who is rich in mercy,” (Eph. ii. 4.) O let all in heaven praise him, and every debtor on earth adore him, “God, who is rich in mercy,” has provided that way for us, and taking upon him our nature has presented himself as a *Surety*, for all that will apply to him.—For he appeared once in the end of the world to put away sin, by the *sacrifice of himself*. Heb. ix. 26.—To him be glory forever and ever.

Now, if you are really awakened to a deep sense of your *dreadful debt*, you will really and sincerely wait upon him, and tell him you have “*nothing to pay*,” and implore him to set you free; and “if the Son shall make you free you shall be free indeed,” (John viii. 36.) He will sooner or later let you know, that he himself has paid your debt, concealed the bond and “blotted out the hand writing that stood against you;” and in his faithful word, left you as a legacy, a receipt in full of all demands.—“I am He that blotteth out all thy transgressions for my *own sake*, and will not remember thy sins.” (Isa. xlii. 25.)

My dear reader, if after hearing these things you do not implore him to discharge *your debt*, it will remain on your own head, and sink you down into the lowest hell.—Which, may God of his infinite mercy prevent, for our dear Redeemer’s sake.—Amen, and Amen. W. R.

#### ASKING FOR BREAD.

A father may deny his child bread to play with and throw under his feet, but will not refuse his starving child, that cries for bread to preserve his life. God can, and will, deny him that asks for the Holy Spirit to pride himself with the gifts; but he will not, and cannot, refuse the hungry soul that, pinched with his want of grace, humbly yet vehemently cries, “Lord, give me thy Spirit, or else I starve, I die.” Christ himself tells us, “If ye, being evil, know how to give good gifts unto your children; how much more shall your heavenly Father give the Holy Spirit to them that ask him?” Luke xi. 13. Nay, these strong cries and earnest prayers for the Spirit, may be a sweet evidence that thou hast him already with thee. GURNAL.

#### A WORD TO PARENTS.

Who has not heard the story of Eli and his sons? It is worthy to be remembered for ever. He had wicked children; they feared not God, but broke his commandments and wronged the people. Their father heard of their doings, but did not restrain them, so that God was displeased thereat, and called to Samuel and said, “Behold, I will do a thing in Israel at which both the ears of every one that heareth it shall tingle. In that day I will perform against Eli all things which I have spoken concerning his house; when I begin, I will also make an end. For I have told him that I will judge his house for ever for the iniquity which he knoweth; because his sons made themselves vile and he restrained them not. And therefore I have sworn unto the house of Eli, that the iniquity of Eli’s house shall not be purged with sacrifice nor offering for ever.” And it came to pass shortly after, that the two sons of Eli were slain; and Eli also, when he heard thereof,

and that the ark was taken, he fell from his seat, and his neck was broken—such shame and confusion came upon him.

This was the hand and judgment of God. In neglecting his children he cast away his children and himself altogether. But Job dealt far otherwise with his children; his eye was upon them and he took care lest they should offend God. He sanctified them, and offered burnt-offerings for them daily; for Job thought, "It may be that my sons have sinned, and cursed God in their hearts." Therefore he prayed for them after this manner: "My sons (said he) are young and tender, the ways wherein they walk are slippery, they may soon be deceived and run into danger: O Lord, be thou their guide, be thou unto them a tower of defence; let thy Holy Spirit go before them to direct them in all their ways." So mindful was he of his children.

Infancy is the first part of our life, and, as it were, the foundation thereof. When a virtuous and a godly childhood goeth before, then a godly and virtuous age (commonly) followeth after. But when the fathers are not careful to teach their children to know God, and to know themselves, when they do not bring them up in virtue and in the fear of the Lord, nor reprove them when they do amiss, they must expect they will become corrupt in their understandings and abominable in their doings;—void of all knowledge and grace. BP. JEWELL.

#### PREJUDICE.

*The following forcible and beautiful delineation of prejudice, is ascribed by Hugh Worthington, a late English divine, to the celebrated Dr. Price.*

"Prejudice may be compared to a misty morning in October; a man goes forth to an eminence, and he sees, at the summit of a neighboring hill, a figure apparently of gigantick stature, for such the imperfect medium through which he is viewed would make him appear; he goes forward a few steps, and the figure advances towards him; his size lessens as they approach; they draw still nearer—and the extraordinary appearance is gradually, but sensibly diminishing; at last they meet—and, perhaps, the person he had taken for a monster, proves to be his own brother."

#### PRAYER.

Too many deceive themselves by thinking that when they have pronounced their prayers, the duty is accomplished with the task; the occult medicine being taken, the other is to work of itself; they consider that it is quite distinct and unconnected with any other duty. They forget that it is to produce in them a principle, which is to mix with all the occurrences of the day. Prayer though not intended as a talisman is yet proposed as a remedy; the effect of its operation is to be seen in assisting to govern the temper, in bridling the tongue, in checking not only calumny but levity, not only impure but vain conversation. But we have a wonderful talent at deceiving ourselves. We have not a fault for which we do not find an apology. Our ingenuity on this head is inexhaustible. In matters of religion men complain they are weak; a complaint they are not forward to urge in worldly matters. They lament that their reluctance to pray arises from being unable to do what God in his word expects or requires them to do. But is not this virtual rebellion only with a smooth face and a soft name? God is

too wise not to know exactly what we can do; and too just to expect from us what we cannot do. But to return. Though we must not in accommodation to the prevailing prejudices and unnecessary zeal against abstinence and devotion, neglect the imperative duties of retirement, prayer and sanctification; yet perhaps prayer makes so indispensable an article in the Christian life, some retired, contemplative persons may apprehend that it makes the whole. Whereas, prayer is only the operation which sets the machine going. It is the sharpest spirit of excitement, but not the act itself—the only infallible incentive to a useful life, but not a substitute for usefulness. Religion keeps its children in full employment. It finds work for every day in the week as well as Sunday.

#### SCRAPS FROM NATURE.

“Thus sitting, and surveying thus at ease,  
The globe and its concerns, I seem advanced  
To some secure and more than mortal height,  
That lib’rates and exempts me from them all.”

Pursuing a winding path, which led up the side of the mountain, I at length reached the summit, much fatigued with the labor and exertion it required to rise the steep acclivity. Here I seated myself on a rock, which rose above the surrounding bushes, to enjoy the refreshing breeze which moved gently over the hills, disdaining the humility of the vale below. It was at the close of a fine summer day, which had been unusually clear and warm. No cloud had spread his cooling shade around, to alleviate the oppression of the sun’s rays. Scarce a breeze had moved along the valley to fan the fainting animals. But now the eastern shadows were creeping along the ground. The sun had far passed its meridian, and was hastening down the western sky to bathe itself in the broad blue ocean. The laborer, having completed his task, with merry rustic song, was hastening to the bosom of his family, to forget his toil and fatigue in the pleasures and sympathies of the domestic circle. The weary traveller was inquiring for “the stranger’s home,” and the husbandman was returning from his fields, with loads of the rich and joyful harvest. A solemn silence reigned, and every thing conspired to excite the most pleasing reflections. The prospect, which this commanding elevation afforded, was truly grand and beautiful. Here I could drink the beauties of the landscape. Cultivated fields, with here and there the curling smoke rising from the scattered hamlets along the vale: sloping hills, covered with the green forest trees, or speckled with the feeding flocks; smooth fragrant meadows, adorning the banks of a little blue stream, which pursues its winding course till lost behind a distant hill, and a beautiful little shining lake of circular form, fringed on its border with the dark shade of an overhanging wood, all lay in full view before me, and excited emotions, which few scenes have the power to create. Indeed, nature seemed to spread out its charms with such inviting loveliness, as to subdue every passion but delight in its beauties, and admiration of its great Author. Who, said I, can view such a scene as this, without having his mind led “through nature up to nature’s God? Who can contemplate such grand and magnificent works of creation, and not recognize the hand which formed them, or without being led to adore that Being, who gave to nature all her beauty.

ty and loveliness, who reared the mountain to its eminence, covered the hills with their foilage, and spread over the fields that beautiful carpet, which mocks all the efforts of genius and art to imitate? What but infinite power, united with infinite benevolence, could have furnished man with so much to promote his happiness and improvement. But too often it is true that

“The landscape has its praise, but not its Author.”

A small grove on my right waved lightly before the evening breeze, which now came over the land with its refreshing influence. At the foot of the mountain lay the green meadows, which stretched themselves far to the north, bounded by hills rising with a gentle slope from the opposite side. Beyond, the innumerable little eminences and higher hills presented a most beautiful undulatory appearance. In the distant prospect, which extended as far as the eye could reach, and comprehended nearly a semicircle of the horizon, a dark forest rose in awful grandeur, covering with its gloomy shade the rising hills, which reared their heads one above another, till the blue summit of the mountain seemed to blend and mingle with the sky. The sun had almost reached its gloomy retreat. It seemed to linger for a moment on the top of the mountain to take its last look and bid the world farewell, and then sunk out of view. Its reflected rays, however, were still visible, and for some time delighted the spectator with a beautiful red sky. A little blue cloud, which rose just above the horizon, was elegantly fringed with gold. But at length the brightness faded; the yellow tints grew paler; and grey evening spread out her mantle and wrapped the world in a dark-shaded twilight. I still lingered about the enchanting spot, till the falling dews and approaching darkness compelled me to seek a shelter for the night. After a few miles travel, I reached the hospitable house of a friend, where I seized the first opportunity for retirement, and gave way to reflection upon the scene, which had made so deep an impression upon my mind.

Such, said I, is the closing of a good man's life. His bright example of virtue, his cheering and instructive conversation, his deeds of kindness and benevolence, and his sincere and useful friendship, are never justly appreciated, till we see them sinking with him beneath the horizon of life. But as he is about to forsake us forever, we begin to see his real worth. Our love increases, and our admiration heightens, as such a bright luminary withdraws and leaves the world to mourn. We are now ready to admire the bright beams, which emanated from a strong mind, an improved understanding, a heart of benevolence and philanthropy, and a soul devoted to his Maker. But do we leave him in the darkness of the grave? Do we confide his large and exalted spirit to dreary oblivion? The thought is impious and unjust. No: as the sun, which sinks from our view at evening, will rise and again illumine the earth to-morrow, so will his spirit rise and shine in everlasting day.

THE PILGRIM.

*From the Rhode Island Baptist.*

#### EXTRACT FROM A DIARY.

With regard to local, contracted, sectarian, partial religious views and feelings, I am just here; I feel that there is one God, who is equally the Creator and Preserver of all, and, in this sense, the Father of

and, consequently, that men are, in this respect, brethren, and therefore on a level. When I witness the out-breaking wickedness of men, I feel to tremble for them, pity them, and ardently desire their reformation. I should consider myself in a dreadful condition, were I in their place; and as they are my kindred beings, bearing the same creative, preservative, and accountable relation to the Creator with myself, I feel it to be of just the same consequence that they should refrain from transgression against God, be pious, and have God for them, as that I should be in this condition. I feel that it would be so terrible for them to have no hope in death, to go into the presence of the great and holy God in a sinful state, to stand before him guilty and condemned, to have his disapprobation and awful frown, and to go away into everlasting punishment, as for me to be in this condition. And O, for what would I be in this condition? For no consideration whatever. Let the same apply to my brother man. I am of no more importance than he. If it seems all important for me that I should be saved, consider, O my soul! that it is of just as much consequence that every other one should be. Let, then, my exertions for the salvation of my fellow men be great, nor let them be local. Let the petty distinctions among men be lost to thy vision, and thy anxiety for the salvation of a heathen, a Mahometan, a Jew, or one in a Christian land, be the same. Think none of the human species strangers, or that they have diverse spiritual interests. All have a common interest, a common God.

Could men take this view of things, they would find their distinctions imaginary. They would find themselves on a level, and partial, local feelings would be no more. Towards every human form, a feeling of relationship would be excited, and we should no longer see man look down upon his fellow with scorn, or pass by without heeding him.

These are my feelings with regard to the Christian world. I know no sect. I have no party to support. My name is Christian; my Bible is my creed; and I love that Christian best, who appears to be the most pious. I wish to serve Christ, in order to which, I think it necessary to have an eye to his whole kingdom, and not to a mere sect. I should feel no more desirous that Protestants should be free from error than that Catholics should be; for it is of no more consequence that one should be than the other. It should be enough for me to know that error abounds in one part of the kingdom of my master, to excite from me the most heart-felt grief, without first inquiring the name of the people among whom it abounds. I feel myself bound to watch over and reprove one Christian as much as another, when every opportunity may present, in any part of Christendom, regardless of his sectarian name. And it would rejoice my heart to have every one feel the same with regard to me. In short, I would feel and act, with regard to the Christian world, as if there were no sectarianism, no distinct, no separate parties; but all united in one Church, one body.

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*For sale at this office by the dozen or single,—The Freewill Baptist Register and Saint's Annual Visiter for 1825.*

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**ERRATA.**—In this No. page 161, ten lines from the top, for *September* read *November*. Also, twelve lines from the top, for *N. M. Clark* read *Nathan Maxson*. Also, for pages 143, 149, 152, 153, 156, 157, and 167 read 161, 165, 168, 169, 172, 173, and 176.

## POETRY.

*A tribute of respect to the memory of Sarah Huntoon, late of Hanover, who died July 30th, 1824, aged 20, by a young lady of that town.*

- 1 And art thou gone, and is thy spirit fled,  
And art thou numbered with the silent dead?  
Ah, yes, grim death, assum'd superiour sway  
And snatch'd our friend our dearest friend away!
- 2 Alas! how alter'd now where lately smil'd  
Our lovely friend, who every care beguil'd,  
Whose eye bespoke sincerity and truth,  
And blushing cheek disclos'd the charms of youth!
- 3 A pallid corse is all that now remains,  
For death has clasp'd her in his icy chains,  
Has marr'd the beauty of her comely form,  
And laid it low to glut the noisome worm!
- 4 Relentless death, why didst thou call so soon,  
And cause her morning sun to set at noon?  
Why thus in haste to pierce her tender heart,  
With thy resistless and unerring dart?
- 5 Ah, didst thou grudge she should prolong her span  
Through the short space which is allow'd to man!  
But peace, be still, nor murmur at the rod;  
Know 'twas the will, the sovereign will of God.
- 6 When he doth call we all must yield our breath,  
And pass the dark and gloomy vale of death;  
At his command all nature shall decay,  
Worlds dash on worlds and swiftly pass away!
- 7 We cannot cease to mourn; 'tis right we should,  
In humble grief lament the just and good,  
'Their num'rous virtues treasure in our mind,  
And seek the road which leads to bliss refin'd.
- 8 But O consoling thought, our friend was kind;  
She too possess'd a bright and virtuous mind;  
Her youthful heart with soft compassion glow'd,  
And in accordance all her actions flow'd.
- 9 We trust her soul has gain'd that peaceful shore  
Where sorrows, tears and troubles come no more:  
Where wicked ones shall never more molest,  
And where the weary shall forever rest.

E. O.

*Hanover, August 10th, 1824.*